ISSN: 2088-6799

PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT V

September 2—3, 2015

Revised Edition

Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah

Proceedings
International Seminar
Language Maintenance and Shift V

"The Role of Indigenous Languages in Constructing Identity"

September 2—3, 2015

xviii+433 hlm. 21 x 29,7 cm

ISSN: 2088-6799

Revised Edition

Compiled by:
Herudjati Purwoko (Indonesia)
Agus Subiyanto (Indonesia)
Wuri Sayekti (Indonesia)
Tohom Marthin Donius Pasaribu (Indonesia)
Yudha Thianto (United States of America)
Priyankoo Sarmah (India)
Zane Goebel (Australia)

Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah

Jalan Imam Bardjo, S.H. No.5 Semarang
Telp/Fax +62-24-8448717
Email: seminarlinguistics@gmail.com
Website: www.mli.undip.ac.id/lamas

NOTE

This international seminar on Language Maintenance and Shift V (LAMAS V for short) is a continuation of the previous LAMAS seminars conducted annually by the Master Program in Linguistics, Diponegoro University in cooperation with *Balai Bahasa Provinsi Jawa Tengah*.

We would like to extent our deepest gratitude to the seminar committee for putting together the seminar that gave rise to this compilation of papers. Thanks also go to the Head and the Secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

The table of contents lists 92 papers presented at the seminar. Of these papers, 5 papers are presented by invited keynote speakers. They are Prof. Aron Repmann, Ph.D. (Trinity Christian College, USA), Prof. Yudha Thianto, Ph.D. (Trinity Christian College, USA), Dr. Priyankoo Sarmah, Ph.D. (Indian Institute of Technology Guwahati, India), Helena I.R. Agustien, Ph.D. (Semarang State University, Indonesia), and Dr. M. Suryadi, M.Hum. (Diponegoro University, Indonesia).

In terms of the topic areas, the papers are in sociolinguistics, psycholinguistics, theoretical linguistics, antropolinguistics, pragmatics, applied linguistics, and discourse analysis.

NOTE FOR REVISED EDITION

There is a little change in this revised edition, which as the shifting of some parts of the article by Tatan Tawami and Retno Purwani Sari entitled "Sundanese Identity Represented by the Talents of *Ini Talkshow* A Study of Pragmatics" on page 166 to 167. This has an impact on the change of table of contents.

SCHEDULE OF THE INTERNATIONAL SEMINAR LANGUAGE MAINTENANCE AND SHIFT V
"The Role of Indigenous Languages in Constructing Identity"

WEDNESDAY, SEPTEMBER 2, 2015					
TIME	**NAME**	**TITLE**	**PAGE**	**ROOM**	**CHAIR PERSON**
07.00 - 08.00	**REGISTRATION**			LOBBY	Committee
08.00 - 08.15	**SPEECH FROM THE COMMITTEE**			KRYPTON	Head of Committee
08.15 - 08.30	**OPENING**			KRYPTON	Dean of FIB Undip
08.30 - 10.30	**PLENARY SESSION 1**			KRYPTON	Dr. Nurhayati, M.Hum.
	Prof. Aron Reppmann, Ph.D.	CODE SWITCHING IN CARTHAGE: AUGUSTINE'S USE OF THE PUNIC LANGUAGE AS AN INSTRUMENT OF CULTURAL UNITY	1 - 7		
	Prof. Yudha Thianto, Ph.D.	LOAN WORDS AS SHAPERS OF IDENTITY IN SEVENTEENTH-CENTURY MALAY: A HISTORICAL LINGUISTICS STUDY OF CHRISTIAN SONGS INTRODUCED BY THE VOC	19 - 27		
	Dr. Priyankoo Sarmah, Ph.D.	LANGUAGE MAINTENANCE AND SHIFT: THE ASSAM SORA PERSPECTIVE	8 - 18		
10.30 - 11.00	**COFFEE BREAK**			RESTO	
11.00 - 12.30	**PARALLEL 1 A**			KRYPTON I	Committee
	Nasariah Mansor, Nooriza Wahab	ANALISIS KESALAHAN BAHASA: PERBANDINGAN ANTARA PELAJAR KELAS CEMERLANG DAN PELAJAR KELAS KURANG CEMERLANG	328 - 331		
	Deli Nirmala	ATTITUDES TOWARDS JAVANESE LANGUAGE AND ITS MAINTENANCE BY THE ENGLISH DEPARTMENT STUDENTS OF DIPONEGORO UNIVERSITY	58 - 62		
	Pradnya Permanasari	WILL JAVANESE LANGUAGE BECOME EXTINCT?	114 - 118		
	Siti Suharsih	PENGGUNAAN BAHASA JAWA DIALEK BANTEN DI KALANGAN MAHASISWA (STUDI KASUS PADA DUA PTN DI PROPINSI BANTEN)	378 - 381		
	PARALLEL 1 B			KRYPTON II	Committee
	Ahmad Jazuly	IMPLEMENTASI PENGEMBANGAN BAHASA PADA ANAK USIA DINI	201 - 205		
	Eric Kunto Aribowo	SELAMATKAN PERKAWINANMU, SELAMATKAN BAHASAMU: CATATAN MENGENAI DAMPAK POSITIF PERKAWINAN ENDOGAMI TERHADAP BAHASA MASYARAKAT KETURUNAN ARAB DI PASAR KLIWON SURAKARTA	271 - 275		
	Sudirman Wilian	PELESTARIAN BAHASA DAERAH MELALUI PENULISAN DAN PENERBITAN BUKU	387 - 391		
	Ika Inayati	PEMERTAHANAN BAHASA DAERAH DALAM PUISI TERJEMAHAN	296 - 299		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
11.00 - 12.30	**PARALLEL 1 C**			KRYPTON III	Committee
	Jumharia Djamereng	INFLUENTIAL FACTORS IN THE MAINTENANCE OF TAMIL LANGUAGE AMONG INDIAN SOCIETIES IN MEDAN, NORTH SUMATERA	77 - 80		
	Masruddin	WOTU LANGUAGE IN ENDANGERED PHASE : SOLUTION FOR REVITALIZING WOTU LANGUAGE	91 - 94		
	Siti Fitriati	GAYA BAHASA DALAM SASTRA LISAN LAMPUNG PEPANCOGH	374 - 377		
	Sofi Aulia Rahmania	RAGAM DIALEK PADA MASYARAKAT TUTUR KABUPATEN DEMAK	382 - 386		
	PARALLEL 1 D			MATRIX	Committee
	Ribut Surjowati	NEWSPAPER IDEOLOGY: CRITICAL DISCOURSE ANALYSIS ON 2002 BALI BOMBING AND PAPUA CONFLICT REPORTED BY SYDNEY MORNING HERALD	129 - 133		
	Risha Devina Rahzanie	KEBERPIHAKAN BAHASA JURNALISTIK MEDIA MASSA DALAM KERAJAAN JOKOWI	365 - 368		
	Nurhayati	POLITICAL DISCOURSE ANALYSIS OF MEGAWATI'S SPEEC IN THE OPENING OF THE FOURTH CONGRESS OF THE PDIP	105 - 109		
	P. Ari Subagyo	JEJAK KUASA DALAM SABDA RAJA DAN DHAWUH RAJA: TINJAUAN ANALISIS WACANA KRITIS	350 - 354		
12.30 - 13.30	**LUNCH BREAK**			RESTO	
13.30 - 15.00	**PARALLEL 2 A**			KRYPTON I	Committee
	Rosida Tiurma Manurung	ANALISIS DIMENSI SOSIAL, BUDAYA, DAN EKONOMI DALAM FENOMENA ALIH KODE DI RUSUNAWA	369 - 373		
	Antonius Suratno, Cecilia T Murniati, Emilia N Aydawati	A STUDY OF THE PERCPTUAL BELIEFS AND THE USE OF INFORMAION AND COMMUNICATION TECHNOLOGY FOR LANGUAGE LEARNING	39 - 43		
	Pradiptia Wulan Utami	ALIH KODE DAN CAMPUR KODE DALAM ACARA "BUKAN SEKEDAR WAYANG" DI NET TV: SUATU KAJIAN SOSIOLINGUISTIK	355 - 359		
	Rin Surtantini, Teguh Imam Subarkah	LANGUAGE INFERIORITY OF NON-MAINSTREAM VERNACULAR: A CASE OF NGAPAK AND BANDHEK DIALECTS	124 - 128		
	PARALLEL 2 B			KRYPTON II	Committee
	Agus Hari Wibowo	PERMASALAHAN PENGUCAPAN BUNYI VOKAL BAHASA INGGRIS	197 - 200		
	Apriliya Dwi Prihatiningtyas	PENGARUH SISTEM FONOLOGI BAHASA PERTAMA TERHADAP PEMBELAJARAN BAHASA KEDUA: STUDI KASUS PADA PENUTUR BAHASA CINA DAN JEPANG	229 - 232		
	Eko Widianto	INTERFERENSI BAHASA ARAB DAN BAHASA JAWA PADA TUTURAN MASYARAKAT PONDOK PESANTREN SEBAGAI GEJALA PERGESERAN BAHASA	262 - 266		
	Taufik Suadiyatno	MOTHER-TONGUE (L1) PHONOLOGICAL INTERFERENCEIN THE SPOKEN ENGLISH OF SOUVENIR SELLERS IN LOMBOK	170 - 174		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
13.30 - 15.00	**PARALLEL 2 C**			KRYPTON III	Committee
	Amy Sabila	SEBAMBANGAN CULTURAL SOCIETY IN THE DISTRICT OF LAMPUNG PEPADUN KIBANG BUDI JAYA UNIT 6 TULANG BAWANG LAMPUNG	210 - 214		
	Pininta Veronika Silalahi	LANGUAGE AND IDENTITY IN THE WEDDING CEREMONY OF BATAK TOBA	110 - 113		
	Raheni Suhita, Djoko Sulaksono, Kenfitria Diah Wijayanti	DAYA PRAGMATIK DAN FUNGSI MANTRA PENGLARISAN BAGI MASYARAKAT JAWA	360 - 364		
	Adam Damanhuri	MADURESE PROVERBS (A SOCIOLINGUISTICS COGNITIVE PERSPECTIVE OF MADURESE MEANING OF LIFE)	28 - 29		
	PARALLEL 2 D			MATRIX	Committee
	Angga Cahyaning Utami	REALISASI TUTURAN EKSPRESIF TENAGA KERJA WANITA DALAM FILM MINGGU PAGI DI VICTORIA PARK	215 - 219		
	Rosaria Mita Amalia, Rani Sitifitriani	APPLICATION OF PERFORMATIVE CONCEPT ON ENGLISH LEGAL DOCUMENTS: A STUDY OF PRAGMATICS	134 - 138		
	Athiyah Salwa	THE INFLUENCE OF MULTICULTURAL SOCIETY IN INDONESIAN SONG LYRICS	248 - 252		
	Cahyo Ramadani, Aris Munandar	PRESERVING VERNACULARS IN INDONESIA: A BILINGUAL VERNACULAR-ENGLISH DICTIONARY APPROACH	49 - 53		
15.00 - 16.30	**PARALLEL 3 A**			KRYPTON I	Committee
	Titi Puji Lestari	PERILAKU SOSIAL MASYARAKAT INDONESIA AKIBAT KOSA KATA SERAPAN BAHASA ASING DALAM BIDANG TEKNOLOGI DAN KULINER	399 - 403		
	Eny Setyowati, Sri Pamungkas	PERSINGGUNGAN ANTARBAHASA MASYARAKAT NELAYAN DI PESISIR PANTAI SELATAN PACITAN	267 - 270		
	Clara Herlina Karjo	IMPACTS OF SOCIAL MEDIA TOWARDS LANGUAGE SHIFT AMONG UNIVERSITY STUDENTS	54 - 57		
	Melor Fauzita Binti Md. Yusoff	AMALAN KESANTUNAN BERBAHASA BAHASA ARAHAN GOLONGAN MAHASISWA	308 - 312		
	PARALLEL 3 B			KRYPTON II	Committee
	Nursyifa Azzahro	MAKNA SIMBOLIK PERMAINAN CINGCIRIPIT SERTA MANFAATNYA BAGI PENDIDIKAN KARAKTER ANAK	345 - 349		
	I Nengah Suandi	PENYUSUNAN KAMUS SERAPAN SEBAGAI UPAYA PEMERTAHANAN BAHASA DAERAH DI INDONESIA	291 - 295		
	Favorita Kurwidaria	KEUNIKAN DAN KEESTETISAN PEMAKAIAN BAHASA RINENGGA DALAM WACANA PANYANDRA UPACARA ADAT PERNIKAHAN MASYARAKAT JAWA	286 - 290		
	Lalu Ari Irawan, Susanto, Suharsono	THINK IN SASAK, SPEAK IN ENGLISH	86 - 90		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
15.00 - 16.30	**PARALLEL 3 C**			KRYPTON III	Committee
	Faizah Ahmad, Hishamudin Isam, Mashetoh Abd Mutalib	PERSEPSI GURU TERHADAP PENGGUNAAN DATA KORPUS DALAM PENGAJARAN TATA BAHASA BAHASA MELAYU	285 - 289		
	Suparto	ADJECTIVISH INDONESIAN VERBS: A COGNITIVE SEMANTICS PERSPECTIVE	161 - 165		
	Mulyadi	CATEGORIZATION OF EMOTION VERBS IN BAHASA INDONESIA	95 - 99		
	Siyaswati	POLITENESS STRATEGY IN AMERICAN FOLKTALES: "JACK AND THE BEANSTALK"	143 - 146		
	PARALLEL 3 D			MATRIX	Committee
	Prihantoro	PROPER WORDS TO COMMON WORDS CONVERSION: THE FAMOUS, THE INFAMOUS AND THE GROWTH OF INFORMAL LEXICON	119 - 123		
	Tri Wahyu Retno Ningsih	PERSEPSI HIGH FUNCTIONING AUTISM TERHADAP ASPEK FONEMIS	409 - 412		
	Netty Nurdiyani	NAMA DIRI ANAK JAWA DI ERA GLOBAL	332 - 335		
	Ani Rachmat	ISTILAH KEKERABATAN SEBAGAI FRAGMEN DARI NATIONAL WORLD-VIEW	220 - 223		
16.30 - 17.00	**COFFEE BREAK**			RESTO	
19.00 - 21.00	**DINNER**			KRYPTON	
THURSDAY, SEPTEMBER 3, 2015					
07.30 - 08.00	**REGISTRATION**			LOBBY	Committee
08.00 - 10.00	**PLENARY SESSION 2**			KRYPTON	Drs. Pardi, M.Hum. & Herudjati Purwoko, Ph.D.
	Prof. Dr. Mahsun, M.S.	-			
	Helena I.R. Agustien, Ph.D.	PENINGKATAN LITERASI SEKOLAH: APA IMPLIKASINYA BAGI PARA PENDIDIK?	187 - 191		
	M. Suryadi	TRIPILAR PELURUSLERESAN BASA ALUS SEMARANGAN UPAYA TERHADAP PELESTARIAN BAHASA IBU	192 - 196		
10.00 - 10.30	**COFFEE BREAK**			RESTO	
10.30 - 12.30	**PARALLEL 4 A**			KRYPTON I	Committee
	Asrofah, Festi Himatu Karima, Larasati	FETISME BAHASA DALAM LAGU POPULER	243 - 247		
	Y.B. Agung Prasaja	REVISITING MODEL OF READING COMPREHENSION IN LANGUAGE ACQUISITION	180 - 182		
	Nungki Heriyati, M. Rayhan Bustam	PEMENANG VS "ORANG YANG KALAH": REFLEKSI IDENTITAS DAN BUDAYA BANGSA	336 - 340		
	Susi Machdalena	KEUNIKAN ANTROPONIM RUSIA KAJIAN ANTROPONIMIKA	396 - 398		
	Ali Badrudin	MENGUNGKAP PENGETAHUAN LOKAL MASYARAKAT JAWA DALAM BERINTERAKSI DENGAN LINGKUNGAN MELALUI SASMITA JAWA	206 - 209		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
10.30 - 12.30	**PARALLEL 4 B**			KRYPTON II	Committee
	Asih Prihandini, Novian Denny Nugraha	KONSRUKSI BAHASA DALAM SLOGAN (TAGLINE) IDENTITAS TUJUAN WISATA (DESTINATION BRANDING) DI ENAM KOTA DI INDONESIA	238 - 242		
	Welsi Damayanti	FONOLOGI BAHASA MELAYU PROVINSI RIAU DAN BAHASA MINANG TANAH DATAR SUMATERA BARAT	426 - 429		
	Antonio Constantino Soares	PASSIVE-LIKE CONSTRUCTIONS IN MAKASAE LANGUAGE	35 - 38		
	Indrawati Pusparini	THE LANGUAGE STYLE ANALYSIS IN JOB ADVERTISEMENT FOUND IN KOMPAS NEWSPAPAER	72 - 76		
	Mohd. Rasdi bin Saamah, Abu Hassan Abdul	PERSAMAAN LAMBANG DAN MAKNA DALAM PERIBAHASA SEMAI DAN PERIBAHASA MELAYU	313 - 317		
	PARALLEL 4 C			KRYPTON III	Committee
	Asep Burhan Nurdin, Dina Manda Putri, Dina Rosdiana, Prifta Alina Pergiwati	THE PRESERVATION OF SUNDANESE LANGUAGE IN MULTI-ETHNIC FAMILIES: THE RESEARCH OF SOCIOLINGUISTICS IN SAWARNA VILLAGE, BAYAH SUB-DISTRICT, LEBAK REGENCY	233 - 237		
	Veria Septianingtias	MORFOFONEMIK BAHASA INDONESIA DAN BAHASA LAMPUNG: KAJIAN MORFOLOGI KONTRASTIF	417 - 420		
	Trisnowati Tanto	LANGUAGE PLAY AND ITS FUNCTIONS IN CHILDREN'S FICTION	175 - 179		
	Herudjati Purwoko	LET'S "HAVE A LISTEN" TO A RADIO TALK	67 - 71		
	Juanda	"PUPUH" SEBUAH PROYEKSI PENGEMBANGAN KARAKTER SISWA	300 - 303		
	PARALLEL 4 D			MATRIX	Committee
	Kasno Pamungkas	WORD FORMATION AND PRODUCT NAMING STRATEGY: A STUDY OF MORPHOLOGY	81 - 85		
	Tubiyono	PENG-IKON-AN WANITA KARIR DALAM MEDIA CETAK	413 - 416		
	Afritta Dwi Martyawati	SIKAP BAHASA ETNIS JAWA TERHADAP BAHASA JAWA DI LUAR HOMELANDNYA	193 - 196		
	Nunung Supriadi	PERAN BAHASA JAWA DIALEK BANYUMAS TERHADAP PERKEMBANGAN BAHASA MANDARIN DI PURWOKERTO	341 - 344		
12.30 - 13.30	**LUNCH BREAK**			RESTO	
13.30 - 15.30	**PARALLEL 5 A**			KRYPTON I	Committee
	Andi Rizki Fauzi	PROMOTING OUTCOME BASED LEARNING (OBL) IN A LINGUISTICS COURSE	30 - 34		
	Baharuddin	NATURALNESS IN TRANSLATION OF ENGLISH NOVEL INTO INDONESIAN	44 - 48		
	Farikah	THE IMPLEMENTATION OF TALKING STICK TECHNIQUE IN TEACHING WRITING OF HORTATORY EXPOSITION TEXTS	63 - 66		
	Nani Sunarni	PEMAKNAAN LEKSIKON GERAKAN TARI TRADISI SEBAGAI IDENTITAS MASYARAKAT SUNDA (LC)	323 - 327		
	Euis Kurniasih	KATA SAPAAN DALAM SAWALA LUHUNG MASYARAKAT ADAT KARUHUN URANG	276 - 280		

TIME	NAME	TITLE	PAGE	ROOM	CHAIR PERSON
13.30 - 15.30	**PARALLEL 5 B**			KRYPTON II	Committee
	Annisa Herdini	STRUKTUR SILABEL BAHASA INDONESIA: KAJIAN TEORI OPTIMALITAS	224 - 228		
	Desie Natalia	SUNDANESE VOCABULARIES IN KAMUS URBAN INDONESIA: AN EFFORT TOWARD POSITIVE LANGUAGE ATTITUDE THROUGH LEXICOGRAPHIC TRANSLATION	253 - 256		
	Wati Kurniawati	AKOMODASI TUTURAN MASYARAKAT SAMBAU DI WILAYAH PERBATASAN	421 - 425		
	Suharno	TRANSLATION AND CROSS CULTURAL UNDERSTANDING (CCU)	156 - 160		
	Widyatmike Gede Mulawarman	PERAN INTEGRASI LEKSIKAL BAHASA MELAYU MALAYSIA KE DALAM BAHASA INDONESIA PADA MASYARAKAT DESA TANJUNG ARU KECAMATAN SEBATIK TIMUR	430 - 433		
	PARALLEL 5 C			KRYPTON III	Committee
	Subur Laksmono Wardoyo, Ririn Ambarini, Sri Suneki	DEVELOPMENT OF MORAL VALUES AND CONSTRUCTIVISM THROUGH THE BILINGUAL LEARNING MODEL WITH A BCCT APPROACH (BEYOND CENTER AND CIRCLE TIME) IN EARLY CHILDHOOD EDUCATION IN SEMARANG1	151 - 155		
	Sri Rejeki Urip	PRAGMATICS IN THE FRENCH CLASSROOM AS A FOREIGN LANGUAGE	147 - 150		
	Djatmika	KUALITAS KETERAMPILAN BERBAHASA JAWA PENUTUR BELIA DI SURAKARTA: SEBUAH FENOMENA PEMEROLEHAN BAHASA	257 - 261		
	Muhammad Iqbal Suhartomo, Riza Taufiq Rizki	BENTUK PERCAKAPAN WACANA HUMOR PADA ACARA PSBUKERS ANTV : SEBUAH KAJIAN PRAGMATIK	318 - 322		
	Tatan Tawami, Retno Purwani Sari	SUNDANESE IDENTITY REPRESENTED BY THE TALENTS OF INI TALKSHOW A STUDY OF PRAGMATICS	166 - 169		
	PARALLEL 5 D			MATRIX	Committee
	Kahar Dwi Prihantono	PEMERTAHANAN DAN REVITALISASI BAHASA DAERAH DALAM PENERJEMAHAN TEATRIKAL	304 - 307		
	Titin Lestari	KONSEP PENGETAHUAN DALAM PUPUJIAN SUNDA KANGJENG NABI: KAJIAN ANTROPOLINGUISTIK DI DESA GIRI ASIH KAB. BANDUNG BARAT	404 - 408		
	Mytha Candria	THE ENGLISH DEPARTMENT STUDENTS' USE OF JAVANESE LANGUAGE	100 - 104		
	Rukni Setyawati	REALIZING THE GREAT NATION THROUGH CULTURAL LITERACY	139 - 142		
	Sumarlam, Djatmika, Sri Pamungkas	GANGGUAN EKSPRESI BERBAHASA PADA PENDERITA DEMENSIA DI KOTA SURAKARTA	392 - 395		
15.30 - 16.00	**CLOSING**			KRYPTON	Head of Balai Bahasa Provinsi Jawa Tengah

TABLE OF CONTENTS

Note	iii
Note for Revised Edition	v
Schedule of the International Seminar Language Maintenance and Shift V	vii
Table of Contents	xiii
CODE SWITCHING IN CARTHAGE: AUGUSTINE'S USE OF THE PUNIC LANGUAGE AS AN INSTRUMENT OF CULTURAL UNITY Aron Reppmann	1
LANGUAGE MAINTENANCE AND SHIFT: THE ASSAM SORA PERSPECTIVE Priyankoo Sarmah	8
LOAN WORDS AS SHAPERS OF IDENTITY IN SEVENTEENTH-CENTURY MALAY: A HISTORICAL LINGUISTICS STUDY OF CHRISTIAN SONGS INTRODUCED BY THE VOC Yudha Thianto	19
MADURESE PROVERBS (A SOCIOLINGUISTICS COGNITIVE PERSPECTIVE OF MADURESE MEANING OF LIFE) Adam Damanhuri	28
PROMOTING OUTCOME BASED LEARNING (OBL) IN A LINGUISTICS COURSE Andi Rizki Fauzi	30
PASSIVE-LIKE CONSTRUCTIONS IN MAKASAE LANGUAGE Antonio Constantino Soares	35
A STUDY OF THE PERCPTUAL BELIEFS AND THE USE OF INFORMAION AND COMMUNICATION TECHNOLOGY FOR LANGUAGE LEARNING Antonius Suratno, Cecilia T Murniati, Emilia N Aydawati	39
NATURALNESS IN TRANSLATION OF ENGLISH NOVEL INTO INDONESIAN Baharuddin	44
PRESERVING VERNACULARS IN INDONESIA: A BILINGUAL VERNACULAR-ENGLISH DICTIONARY APPROACH Cahyo Ramadani, Aris Munandar	49
IMPACTS OF SOCIAL MEDIA TOWARDS LANGUAGE SHIFT AMONG UNIVERSITY STUDENTS Clara Herlina Karjo	54
ATTITUDES TOWARDS JAVANESE LANGUAGE AND ITS MAINTENANCE BY THE ENGLISH DEPARTMENT STUDENTS OF DIPONEGORO UNIVERSITY Deli Nirmala	58

THE IMPLEMENTATION OF TALKING STICK TECHNIQUE IN TEACHING WRITING OF HORTATORY EXPOSITION TEXTS	
Farikah	63
LET'S "HAVE A LISTEN" TO A RADIO TALK	
Herudjati Purwoko	67
THE LANGUAGE STYLE ANALYSIS IN JOB ADVERTISEMENT FOUND IN KOMPAS NEWSPAPAER	
Indrawati Pusparini	72
INFLUENTIAL FACTORS IN THE MAINTENANCE OF TAMIL LANGUAGE AMONG INDIAN SOCIETIES IN MEDAN, NORTH SUMATERA	
Jumharia Djamereng	77
WORD FORMATION AND PRODUCT NAMING STRATEGY: A STUDY OF MORPHOLOGY	
Kasno Pamungkas	81
THINK IN SASAK, SPEAK IN ENGLISH	
Lalu Ari Irawan, Susanto, Suharsono	86
WOTU LANGUAGE IN ENDANGERED PHASE : SOLUTION FOR REVITALIZING WOTU LANGUAGE	
Masruddin	91
CATEGORIZATION OF EMOTION VERBS IN BAHASA INDONESIA	
Mulyadi	95
THE ENGLISH DEPARTMENT STUDENTS' USE OF JAVANESE LANGUAGE	
Mytha Candria	100
POLITICAL DISCOURSE ANALYSIS OF MEGAWATI'S SPEEC IN THE OPENING OF THE FOURTH CONGRESS OF THE PDIP	
Nurhayati	105
LANGUAGE AND IDENTITY IN THE WEDDING CEREMONY OF BATAK TOBA	
Pininta Veronika Silalahi	110
WILL JAVANESE LANGUAGE BECOME EXTINCT?	
Pradnya Permanasari	114
PROPER WORDS TO COMMON WORDS CONVERSION: THE FAMOUS, THE INFAMOUS AND THE GROWTH OF INFORMAL LEXICON	
Prihantoro	119
LANGUAGE INFERIORITY OF NON-MAINSTREAM VERNACULAR: A CASE OF NGAPAK AND BANDHEK DIALECTS	
Rin Surtantini, Teguh Imam Subarkah	124
NEWSPAPER IDEOLOGY: CRITICAL DISCOURSE ANALYSIS ON 2002 BALI BOMBING AND PAPUA CONFLICT REPORTED BY SYDNEY MORNING HERALD	
Ribut Surjowati	129

APPLICATION OF PERFORMATIVE CONCEPT ON ENGLISH LEGAL DOCUMENTS: A STUDY OF PRAGMATICS
Rosaria Mita Amalia, Rani Sitifitriani 134

REALIZING THE GREAT NATION THROUGH CULTURAL LITERACY
Rukni Setyawati 139

POLITENESS STRATEGY IN AMERICAN FOLKTALES: "JACK AND THE BEANSTALK"
Siyaswati 143

PRAGMATICS IN THE FRENCH CLASSROOM AS A FOREIGN LANGUAGE
Sri Rejeki Urip 147

DEVELOPMENT OF MORAL VALUES AND CONSTRUCTIVISM THROUGH THE BILINGUAL LEARNING MODEL WITH A BCCT APPROACH (BEYOND CENTER AND CIRCLE TIME) IN EARLY CHILDHOOD EDUCATION IN SEMARANG1
Subur Laksmono Wardoyo, Ririn Ambarini, Sri Suneki 151

TRANSLATION AND CROSS CULTURAL UNDERSTANDING (CCU)
Suharno 156

ADJECTIVISH INDONESIAN VERBS: A COGNITIVE SEMANTICS PERSPECTIVE
Suparto 161

SUNDANESE IDENTITY REPRESENTED BY THE TALENTS OF INI TALKSHOW A STUDY OF PRAGMATICS
Tatan Tawami, Retno Purwani Sari 166

MOTHER-TONGUE (L1) PHONOLOGICAL INTERFERENCEIN THE SPOKEN ENGLISH OF SOUVENIR SELLERS IN LOMBOK
Taufik Suadiyatno 170

LANGUAGE PLAY AND ITS FUNCTIONS IN CHILDREN'S FICTION
Trisnowati Tanto 175

REVISITING MODEL OF READING COMPREHENSION IN LANGUAGE ACQUISITION
Y.B. Agung Prasaja 180

PENINGKATAN LITERASI SEKOLAH: APA IMPLIKASINYA BAGI PARA PENDIDIK?
Helena I.R. Agustien 183

TRIPILAR PELURUSLERESAN BASA ALUS SEMARANGAN UPAYA TERHADAP PELESTARIAN BAHASA IBU
M. Suryadi 188

SIKAP BAHASA ETNIS JAWA TERHADAP BAHASA JAWA DI LUAR HOMELANDNYA
Afritta Dwi Martyawati 193

PERMASALAHAN PENGUCAPAN BUNYI VOKAL BAHASA INGGRIS
Agus Hari Wibowo 197

IMPLEMENTASI PENGEMBANGAN BAHASA PADA ANAK USIA DINI
Ahmad Jazuly 201

MENGUNGKAP PENGETAHUAN LOKAL MASYARAKAT JAWA DALAM BERINTERAKSI DENGAN LINGKUNGAN MELALUI SASMITA JAWA
Ali Badrudin 206

SEBAMBANGAN CULTURAL SOCIETY IN THE DISTRICT OF LAMPUNG PEPADUN KIBANG BUDI JAYA UNIT 6 TULANG BAWANG LAMPUNG
Amy Sabila 210

REALISASI TUTURAN EKSPRESIF TENAGA KERJA WANITA DALAM FILM MINGGU PAGI DI VICTORIA PARK
Angga Cahyaning Utami 215

ISTILAH KEKERABATAN SEBAGAI FRAGMEN DARI NATIONAL WORLD-VIEW
Ani Rachmat 220

STRUKTUR SILABEL BAHASA INDONESIA: KAJIAN TEORI OPTIMALITAS
Annisa Herdini 224

PENGARUH SISTEM FONOLOGI BAHASA PERTAMA TERHADAP PEMBELAJARAN BAHASA KEDUA: STUDI KASUS PADA PENUTUR BAHASA CINA DAN JEPANG
Apriliya Dwi Prihatiningtyas 229

THE PRESERVATION OF SUNDANESE LANGUAGE IN MULTI-ETHNIC FAMILIES: THE RESEARCH OF SOCIOLINGUISTICS IN SAWARNA VILLAGE, BAYAH SUB-DISTRICT, LEBAK REGENCY
Asep Burhan Nurdin, Dina Manda Putri, Dina Rosdiana, Prifta Alina Pergiwati 233

KONSRUKSI BAHASA DALAM SLOGAN (TAGLINE) IDENTITAS TUJUAN WISATA (DESTINATION BRANDING) DI ENAM KOTA DI INDONESIA
Asih Prihandini, Novian Denny Nugraha 238

FETISME BAHASA DALAM LAGU POPULER
Asrofah, Festi Himatu Karima, Larasati 243

THE INFLUENCE OF MULTICULTURAL SOCIETY IN INDONESIAN SONG LYRICS
Athiyah Salwa 248

SUNDANESE VOCABULARIES IN KAMUS URBAN INDONESIA: AN EFFORT TOWARD POSITIVE LANGUAGE ATTITUDE THROUGH LEXICOGRAPHIC TRANSLATION
Desie Natalia 253

KUALITAS KETERAMPILAN BERBAHASA JAWA PENUTUR BELIA DI SURAKARTA: SEBUAH FENOMENA PEMEROLEHAN BAHASA
Djatmika 257

INTERFERENSI BAHASA ARAB DAN BAHASA JAWA PADA TUTURAN MASYARAKAT PONDOK PESANTREN SEBAGAI GEJALA PERGESERAN BAHASA
Eko Widianto 262

PERSINGGUNGAN ANTARBAHASA MASYARAKAT NELAYAN DI PESISIR PANTAI SELATAN PACITAN	
Eny Setyowati, Sri Pamungkas	267
SELAMATKAN PERKAWINANMU, SELAMATKAN BAHASAMU: CATATAN MENGENAI DAMPAK POSITIF PERKAWINAN ENDOGAMI TERHADAP BAHASA MASYARAKAT KETURUNAN ARAB DI PASAR KLIWON SURAKARTA	
Eric Kunto Aribowo	271
KATA SAPAAN DALAM SAWALA LUHUNG MASYARAKAT ADAT KARUHUN URANG	
Euis Kurniasih	276
PERSEPSI GURU TERHADAP PENGGUNAAN DATA KORPUS DALAM PENGAJARAN TATA BAHASA BAHASA MELAYU	
Faizah Ahmad, Hishamudin Isam, Mashetoh Abd Mutalib	281
KEUNIKAN DAN KEESTETISAN PEMAKAIAN BAHASA RINENGGA DALAM WACANA PANYANDRA UPACARA ADAT PERNIKAHAN MASYARAKAT JAWA	
Favorita Kurwidaria	286
PENYUSUNAN KAMUS SERAPAN SEBAGAI UPAYA PEMERTAHANAN BAHASA DAERAH DI INDONESIA	
I Nengah Suandi	291
PEMERTAHANAN BAHASA DAERAH DALAM PUISI TERJEMAHAN	
Ika Inayati	296
"PUPUH" SEBUAH PROYEKSI PENGEMBANGAN KARAKTER SISWA	
Juanda	300
PEMERTAHANAN DAN REVITALISASI BAHASA DAERAH DALAM PENERJEMAHAN TEATRIKAL	
Kahar Dwi Prihantono	304
AMALAN KESANTUNAN BERBAHASA BAHASA ARAHAN GOLONGAN MAHASISWA	
Melor Fauzita Binti Md. Yusoff	308
PERSAMAAN LAMBANG DAN MAKNA DALAM PERIBAHASA SEMAI DAN PERIBAHASA MELAYU	
Mohd. Rasdi Bin Saamah, Abu Hassan Abdul	313
BENTUK PERCAKAPAN WACANA HUMOR PADA ACARA PSBUKERS ANTV : SEBUAH KAJIAN PRAGMATIK	
Muhammad Iqbal Suhartomo, Riza Taufiq Rizki	318
PEMAKNAAN LEKSIKON GERAKAN TARI TRADISI SEBAGAI IDENTITAS MASYARAKAT SUNDA (LC)	
Nani Sunarni	323
ANALISIS KESALAHAN BAHASA: PERBANDINGAN ANTARA PELAJAR KELAS CEMERLANG DAN PELAJAR KELAS KURANG CEMERLANG	
Nasariah Mansor, Nooriza Wahab	328

NAMA DIRI ANAK JAWA DI ERA GLOBAL
Netty Nurdiyani 332

PEMENANG VS "ORANG YANG KALAH": REFLEKSI IDENTITAS DAN BUDAYA BANGSA
Nungki Heriyati, M. Rayhan Bustam 336

PERAN BAHASA JAWA DIALEK BANYUMAS TERHADAP PERKEMBANGAN BAHASA MANDARIN DI PURWOKERTO
Nunung Supriadi 341

MAKNA SIMBOLIK PERMAINAN CINGCIRIPIT SERTA MANFAATNYA BAGI PENDIDIKAN KARAKTER ANAK
Nursyifa Azzahro 345

JEJAK KUASA DALAM SABDA RAJA DAN DHAWUH RAJA: TINJAUAN ANALISIS WACANA KRITIS
P. Ari Subagyo 350

ALIH KODE DAN CAMPUR KODE DALAM ACARA "BUKAN SEKEDAR WAYANG" DI NET TV: SUATU KAJIAN SOSIOLINGUISTIK
Pradiptia Wulan Utami 355

DAYA PRAGMATIK DAN FUNGSI MANTRA PENGLARISAN BAGI MASYARAKAT JAWA
Raheni Suhita, Djoko Sulaksono, Kenfitria Diah Wijayanti 360

KEBERPIHAKAN BAHASA JURNALISTIK MEDIA MASSA DALAM KERAJAAN JOKOWI
Risha Devina Rahzanie 365

ANALISIS DIMENSI SOSIAL, BUDAYA, DAN EKONOMI DALAM FENOMENA ALIH KODE DI RUSUNAWA
Rosida Tiurma Manurung 369

GAYA BAHASA DALAM SASTRA LISAN LAMPUNG PEPANCOGH
Siti Fitriati 374

PENGGUNAAN BAHASA JAWA DIALEK BANTEN DI KALANGAN MAHASISWA (STUDI KASUS PADA DUA PTN DI PROPINSI BANTEN)
Siti Suharsih 378

RAGAM DIALEK PADA MASYARAKAT TUTUR KABUPATEN DEMAK
Sofi Aulia Rahmania 382

PELESTARIAN BAHASA DAERAH MELALUI PENULISAN DAN PENERBITAN BUKU
Sudirman Wilian 387

GANGGUAN EKSPRESI BERBAHASA PADA PENDERITA DEMENSIA DI KOTA SURAKARTA
Sumarlam, Djatmika, Sri Pamungkas 392

KEUNIKAN ANTROPONIM RUSIA KAJIAN ANTROPONIMIKA
Susi Machdalena 396

PERILAKU SOSIAL MASYARAKAT INDONESIA AKIBAT KOSA KATA SERAPAN BAHASA ASING DALAM BIDANG TEKNOLOGI DAN KULINER
Titi Puji Lestari 399

KONSEP PENGETAHUAN DALAM PUPUJIAN SUNDA KANGJENG NABI: KAJIAN ANTROPOLINGUISTIK DI DESA GIRI ASIH KAB. BANDUNG BARAT
Titin Lestari 404

PERSEPSI HIGH FUNCTIONING AUTISM TERHADAP ASPEK FONEMIS
Tri Wahyu Retno Ningsih 409

PENG-IKON-AN WANITA KARIR DALAM MEDIA CETAK
Tubiyono 413

MORFOFONEMIK BAHASA INDONESIA DAN BAHASA LAMPUNG: KAJIAN MORFOLOGI KONTRASTIF
Veria Septianingtias 417

AKOMODASI TUTURAN MASYARAKAT SAMBAU DI WILAYAH PERBATASAN
Wati Kurniawati 421

FONOLOGI BAHASA MELAYU PROVINSI RIAU DAN BAHASA MINANG TANAH DATAR SUMATERA BARAT
Welsi Damayanti 426

PERAN INTEGRASI LEKSIKAL BAHASA MELAYU MALAYSIA KE DALAM BAHASA INDONESIA PADA MASYARAKAT DESA TANJUNG ARU KECAMATAN SEBATIK TIMUR
Widyatmike Gede Mulawarman 430

LANGUAGE MAINTENANCE AND SHIFT: THE ASSAM SORA PERSPECTIVE

Priyankoo Sarmah & Luke Horo
Department of Humanities and Social Sciences, Indian Institute of Technology Guwahati, India
priyankoo@gmail.com

INTRODUCTION

A multilingual situation always leads to change in the languages. While some languages shift or die in such situations, some do survive and prosper. Considering the large number of languages present in a geographical area, India or Indonesia thus becomes fertile grounds for studies to investigate the motivations for language change, shift, maintenance etc. The importance of recording the languages in India was realized in the colonial period and George A Grierson, a civil servant in the British Government was entrusted with the responsibility of conducting the Linguistic Survey of India that was carried out between 1894 and 1928. Grierson's survey described 733 languages and dialects spoken in India at the time of his survey.

India has about 356 officially recorded languages, while the unofficial and probably the true number is much higher. Again out of these recorded languages, the Indian census system categorizes languages as 'scheduled', 'non-scheduled' and 'mother tongues'. While the scheduled languages are official languages of different states in India, non-scheduled languages and mother tongues are languages with a speaking population of above 10,000. According to the census of India, there are 22 scheduled languages in India while the number for non-scheduled languages and mother tongues are 100 and 234, respectively[25]. Independent sources claim that the actual number of languages in India can be much more. According to Ethnologue, the number of languages in India is 461 of which 447 are living and 14 are extinct. Among the living languages, 63 are institutional, 130 are developing, 187 are vigorous, 54 are in trouble, and 13 are dying. The UNESCO has also compiled a list of languages in danger in the world. In this list, there are 193 languages in India that are in danger (Moseley, 2010). Out of these 193 languages, 120 are from the North East India (see Figure 1).

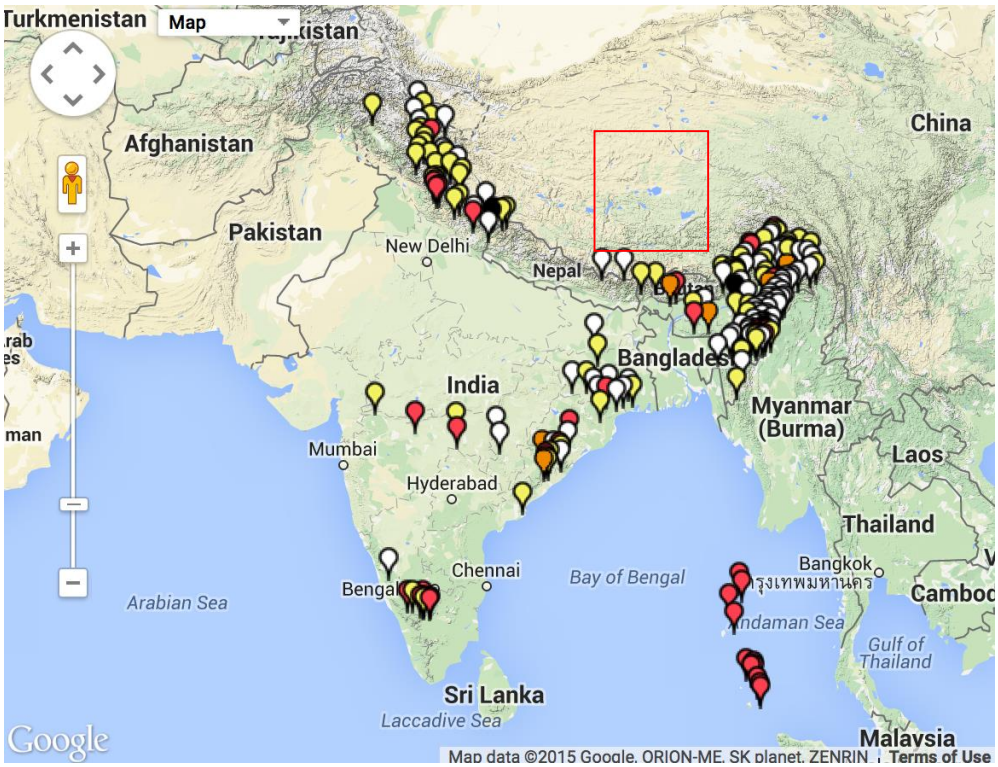

Figure 1: Distribution of languages in danger with North East India in a box (Moseley, 2010)

[25] Source: Census of India (2001). www.censusindia.gov.in. Retrieved on 8th August 2014.

While many of these languages have succumbed to the pressures of existence, many in spite of their small number and lack of resources have survived and prospered. Among the areas of India, the North-East (NE) Indian region (Figure 2) shows astounding linguistic diversity, making it one of the most linguistically diverse areas in the world (Lewis *et al* 2015). In sections to follow we will discuss the linguistic situation in NE India.

Linguistic Situation in NE India

North East India boasts a myriad of languages from several language families. Languages belonging to all four major language families are spoken in NE India. Apart from Indo-European, Dravidian and Austro-Asiatic Languages, NE India has the highest number of Tibeto-Burman languages in the world (van Driem 2014, Figure 3). Assamese, Bodo, Meitei-lon, Khasi and Mizo are some of the major languages spoken in the area and they cover 53% of the total population of the area (38,857,769). The other languages share 47% of the population demonstrating the volatility of the linguistic situation here. Even in the official records, many of the non-scheduled languages are spoken in this area.

While this area has originally been an area of linguistic diversity, several political and economic forces further complicated the situation. Waves of migration to this area in the known and unknown past, invasion by neighboring countries and finally the British colonialism has an evident influence on the linguistic diversity in this area.

In NE India, the province of Assam was the first province colonized by British in the 19th century. In 1826, the treaty of Yandaboo was signed that effectively brought Assam under the British Empire. The British also had major economic interests in this area. It was a time Britain was trying hard to quench the average Briton's thirst for Chinese tea. However, Chinese tea was not the most feasible option at a time when China imposed heavy restriction on the import of their tea. The British knew that traditionally many ethnic communities in Assam were consuming tea as medicine or as a beverage. British wanted to commercialize the tea production in Assam. As the Assamese natives were considered not the best suitable for doing manual labor in the tea gardens, the British started to import bonded laborers from Chota Nagpur, lower Bengal, Bihar, southern parts of the North Western Provinces and south India to Assam. Apart from that due to the Burmese invasions and Moamoria rebellion in Assam, the Assamese population dwindled; which also prompted import of labor from outside Assam (Behal, 2014).

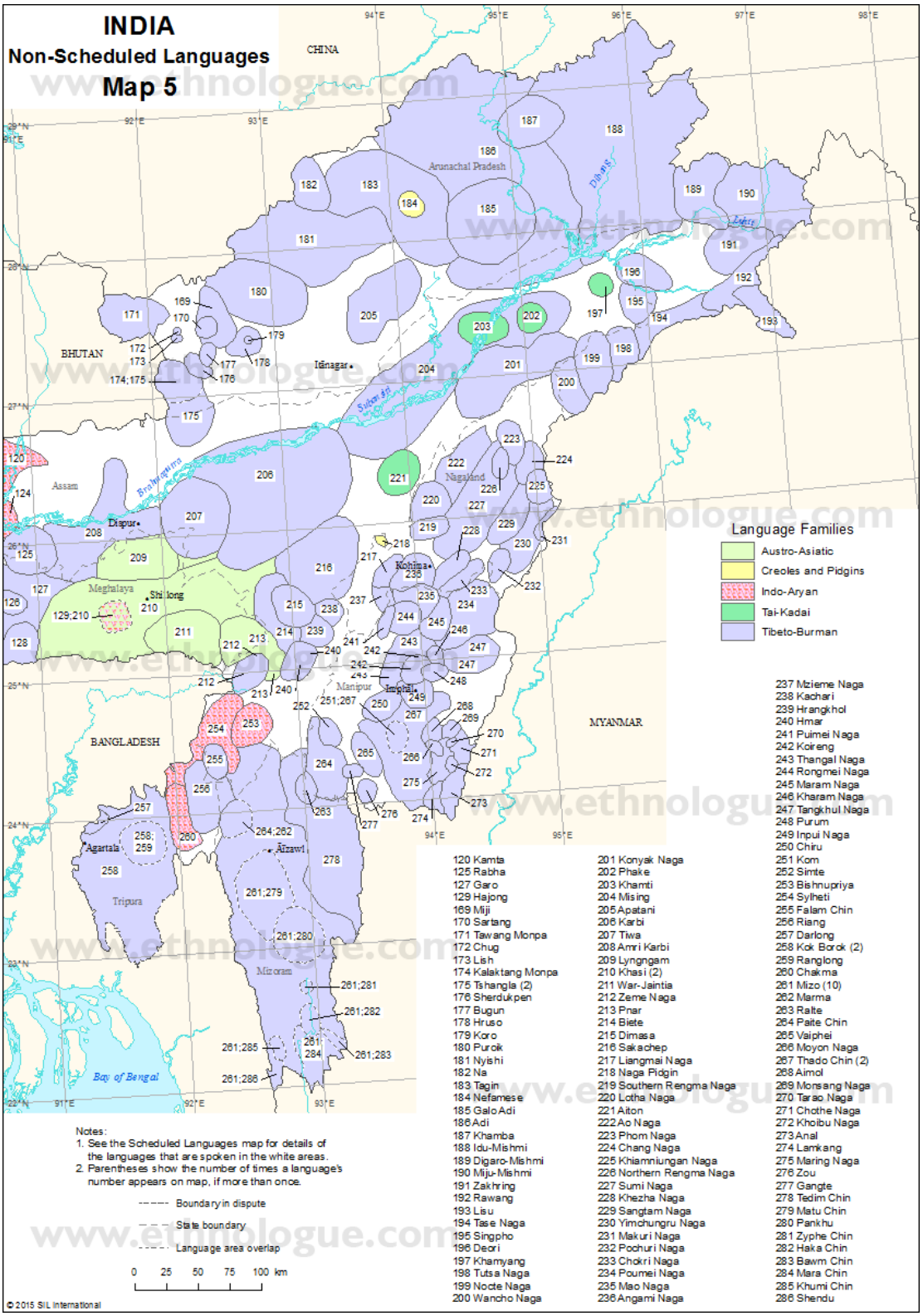

Figure 2: Distribution of non-scheduled languages in North East India (Lewis *et al* 2015)

Assamese peasants, stigmatized as being naturally 'indolent', 'lazy' and largely addicted to opium, could not be mobilized to work on the tea plantations. Nagas and Kacharies cleared up the jungle tracts, but they were found to be too independent to be disciplined, and were unwilling to live on the plantations. Assam was sparsely populated and did not have enough agricultural laborers to meet the growing demand for plantation labour.

(Behal 2014)

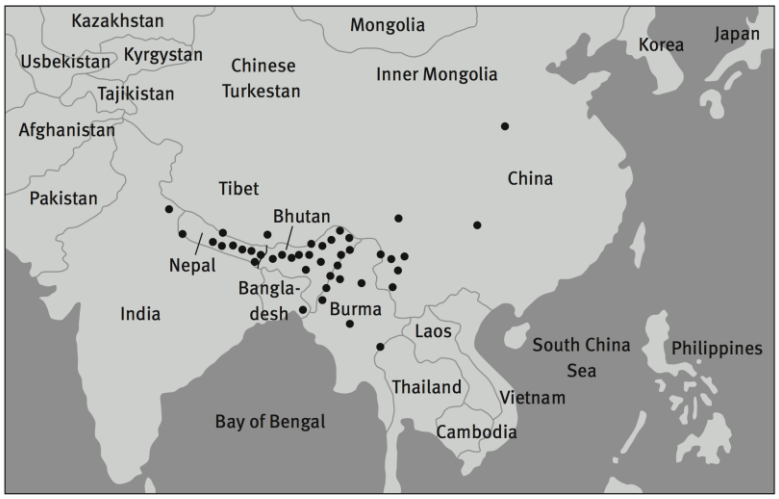

Figure 3: Distribution of Tibeto-Burman languages (van Driem 2014)

Most of these laborers, who were brought to Assam, belonged to small ethnic communities in their places of origin who spoke hitherto unknown Dravidian and Austro-Asiatic languages. Hence, an exodus of communities speaking myriad of languages started in the late 19th century to Assam. The following section will focus on the history migration of the tea garden communities and their geographical distribution in different tea gardens of Assam.

The Tea Garden Communities

The tea garden laborers, speaking at least 18 languages from three major language families came to Assam in various times from 1860 till 1947. They were brought by steamers from Calcutta through the Brahmaputra and were offloaded at various places in Assam, but mostly to upper Assam. Once in Assam, these communities were separated and mixed with other linguistic communities into different tea gardens to do manual labor. It was also made sure that separate communities were kept together so that there is less chance of mass escape or desertion.

Census 2001 report		India	Assam	Census 2001 report		India	Assam
Austro-Asiatic				**Dravidian**			
1.	Santali	6,469,600	242,886	1.	Kurux/Kurukh	1,751,489	72,311
2.	Munda/Mundari	469,357/1,061,352	93,088/32,718	2.	Gondi	2,713,790	8,468
3.	Kharia	239,608	6,108	3.	Kisan	141,088	1,475
4.	Bhumij	47,443	2113	4.	Parji[26]	51,216	601
5.	Savara	252,519	406	5.	Khond/Kondh*	118,597	425
6.	Koda/Kora	43,030	308	6.	Malto	224,926	328
7.	Korwa	34,586	90	7.	Konda	56,262	270
8.	Gadaba	26,262	7	8.	Koya	362,070	146
9.	Korku	574,481	6	9.	Kui	916,222	29
Indo-Aryan							
1.	Bhili	9,582,957	212				

Table 1: Language family wise population distribution in India and Assam (Census of India, 2001)

[26] The 18th edition of Ethnologue records Parji as an Indo Aryan language and Khond as an alternate name of Kui.

As mentioned before, the local Assamese peasants were not keen on doing manual labor in the tea gardens. At the same time, wages demanded by Assamese peasants was much higher (Behal, 2014). Due to these factors, (a) Assamese peasants could never get close to the migrant labors from the tea gardens; (b) tea garden laborers did not go out of the tea garden areas and did not assimilate with the local Assamese populace. The tea laborers were never brought into the broader Assamese society and the acceptance of these communities within the mainstream Assamese society was extremely low. As a result of that the tea garden communities could have enough opportunity to preserve and maintain their original language, even though they were thousands of kilometers away from their homeland. This situation can be compared to the situation with the ethnic Chinese communities in the UK or USA, where the rate of assimilation of these ethnic communities could be so low that at least the first generation is successful in maintaining the language (see Zhang 2004). The languages mentioned in Table 1 are spoken among the tea garden communities in Assam. As seen in the table not all languages have substantial number of speakers.

The Soras

Sora is a South Munda language spoken by the tribes of the same name in eastern and central India. The eighteenth edition of Ethnologue records 9 alternate names of Sora, namely, Savara, Sabara, Sabar, Saonras, Saora, Saura, Sawaria, Shabari, Soura, and Swara. While the name Savara is used in Census of India of 2001 and in Grierson's Linguistic Survey of India (1930), the other names are not common. Census of India records 252,519 Sora speakers in India and the language is rated 'vulnerable' by UNESCO. Currently, Sora is spoken in sixteen states of India (see Figure 4 and Table 2). However, the population size suggests that greater number of Sora speakers in India live in Orissa and Andhra Pradesh. Whereas the remaining states, except Tripura and West Bengal, have less than a thousand speakers. Likewise, relevant literature on Sora language is also based on the Sora variety of Orissa that is spoken in Ganjam district. Hence, Sora language in India primarily represents Sora varieties of Orissa and Andhra Pradesh and so in this study we term it as the Central Indian Sora or (CIS).

It is also found that, in 19th century some Sora speakers had migrated from Ganjam district in Orissa to Assam as indentured tea laborers (Kar, 1979). Existence of 406 Sora speakers in Assam is also recorded in the Census of India (2001). But, community estimate suggests that the number of Sora speakers in Assam is much higher than the census report. Our earlier survey had revealed that approximately there are 1700 Soras in just two villages of Sonitpur district. However, while Kar mentioned that Soras in Assam are mainly found in Dibrugarh district, we observe that currently they are found in nine other districts as well (see Table 3). In this study we argue that Sora in Assam is a transplanted variety of CIS and use the term Assam Sora or (AS) to differentiate between the two.

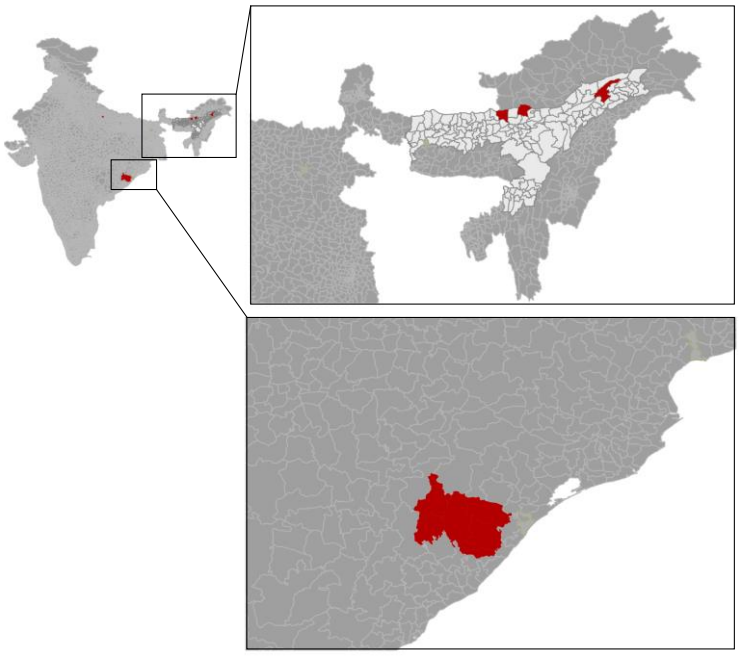

Figure 4: Sora speaking areas in India and Assam (From Horo and Sarmah, under revision)

States		Population	States		Population
1.	Orissa	172,288	9.	Maharashtra	112
2.	Andhra Pradesh	74,788	10.	Meghalaya	77
3.	Tripura	2,155	11.	Karnataka	28
4.	West Bengal	1,696	12.	Madhya Pradesh	13
5.	Jharkhand	639	13.	Bihar	4
6.	Assam	406	14.	Rajasthan	2
7.	Arunachal Pradesh	174	15.	Uttar Pradesh	1
8.	Chhattisgarh	135	16.	Haryana	1

Table 2: Sora population in 16 Indian states (Census of India, 2001)

Districts		Name of villages
1.	Sonitpur	Singrijhan, Sessa, Thakurbari, Phulbari, Adabari, Harsura, Dibrudarangh, Belsiri, Sapoi, Bangabil, Partapgarh, Munabari, Pabhoi, Dikrai, Panbari, Baroi, Sonajuli
2.	Udalguri	Lamabari, Baipukhri, Betibari, Betali, Nunaipara, Dimakuchi, Hatigaon, Nagrijuli
3.	Jorhat	Murmuria, Moriani, Doklongia, Nagajanka, Meleng, Boidia, Boisabi, Doli
4.	Nogaon	Salna, Hojai, Kothiatuli
5.	Karbi Anglong	Longboi
6.	Golaghat	Kohora, Methoni, Kaziranga, Hatikhuli, Borpholong, Doyang, Numoligarh, Telgaram, Rangajhan, Letkuli, Lobonghat
7.	Sibsagar	Dimo, Borpatro, Nagakata, Sontak, Rajmai
8.	Lakhimpur	Deju, Koilamari, Simoluguri
9.	Dibrugarh	Sepon, Moran, Khowang, Pathalibam, Chabua, Gorsinga, Konikor, Namsang
10.	Tinsukia	Barpatra, Kungsang

Table 3: District wise Sora villages in Assam (Data from Assam Sora informants)

SORAS AND THEIR LANGUAGE

In this study, we try to evaluate the status of Assam Sora: the domains in which it is spoken and the effects of the languages surrounding the Sora speaking areas. We investigate if the Sora spoken in Assam has changed over time due to the speakers' migration. We also examine if the present day Sora spoken in two specific areas of Assam can resemble the Sora that is spoken in the areas of origin of the language.

Literacy rate among the Soras in Assam

It is well known from several studies that the literacy rate among the communities in the tea gardens is generally low. It was shown by Kar (1981) that in Mancotta tea estate of Dibrugarh district, literacy rate of the Soras was 12.34% and there were only 118 Sora literates in the tea estate during that period. But, there is no recent data about the literacy rate of Sora community in Sonitpur district that we are investigating. The only information obtained from Census of India 2001 indicates that, literacy rate of Sonitpur district is 50.79% and there are 852,201 literates in the district. However, in the recent period researchers have obtained sample data that indicates a lower literacy rate of tea garden communities in various districts of Assam. For instance the sample data of Bosumatari and Goyari (2013) showed that in four tea gardens of Udalguri district the literacy rate of tea garden workers was only around 30.7% to 44%. Similarly, Debnath and Nath (2014) showed in their sample data that, in Dewan tea garden of Cachar district only 30% male and 16% female are literate.

Languages in the vicinity

A multilingual environment surrounds the communities that reside in the tea garden areas. Kar (1981) reported that, at least 31 'tribes/castes/communities' lived around the Soras of Mancotta tea estate in Dibrugarh district during the period of his study. He had divided the inhabitants in two categories namely 'tea labor communities' and 'non tea labor communities'. While he identified Ahom and Kachari as non-tea labor communities, he identified Santal, Mura, Lohar, Bauri, Oran and Bhumij as the tea labor communities. Hence, language contact is highly prevalent in the tea garden areas.

Sora community investigated in this work live in Sonitpur district. Official report[27] of Sonitpur district suggests that, Assamese is a language of wider communication in the district. Other languages reported in the district include Nepali, Bengali, Mishing, Rabhas, Mech, Nyishi, Garo, Adi, Apatani, and Lama. But, the report does not identify any language of the tea garden communities and rather categorizes them in a common category called 'Adivasi'. However the report makes a remark that, these communities speak some ancestral language and Assamese. Sora villages that we investigated do not have all these languages in the vicinity. We notice that apart from Assamese and Hindi there are at least 4 languages spoken in the area. They include Munda, Kharia and Santhali of Austro Asiatic family and Kurux of Dravidian family.

Additionally an Indo-Aryan language called Sadri is also seen as a language of wider communication in the area. Dey (2014) suggests that Sadri is a creolized Indo Aryan language spoken by the Sadans in the Chota Nagpur Plateau that is modern day Bihar, Jharkhand, Chhattisgarh, West Bengal and Orissa. She mentions that Sadri is also spoken as a 'link language' by some Austro Asiatic, Dravidian and Indo-Aryan communities in the same region. Hence, it is found that when these communities migrated to Assam, they continued to use Sadri for the same purpose. However, Dey calls it Assam Sadri to distinguish it from the Nagpuria Sadri, since she observes differences at lexical, phonological and morphological levels. She also argues that creolization of Sadri is primarily due to intermarriages between the communities. Moreover, Peterson (2010) had suggested that language contact in Eastern and Central India between some Munda languages and Sadri is causing a bidirectional convergence. He proposed that there were lexical and syntactic convergence occurring from both directions. In Assam as well it is observed that the use of Sadri in tea garden areas is very dominant. Every tea garden inhabitant speaks Sadri as either a second language or even as first language in cases where their ancestral language does not transfer. Hence, an impact of Sadri on the Austro Asiatic and Dravidian languages is evident even in this area.

It is discussed earlier that Assamese is a language of wider communication is Assam, hence an effect of Assamese is also found on the Sora community in Assam. However, it is observed that the Sora community we investigated uses Assamese only for formal purposes. This involves education, and in government offices. We notice that in the government run schools the medium of instruction is always Assamese, whereas in a few privately owned schools the medium of instruction is English. However, in our fieldworks we hardly found any Sora child attending an English medium school. Moreover, a few Sora teachers in the government schools mentioned that, since the Sora children do not understand Assamese in their early days of schooling, they would frequently use their home language inside the class room to teach and explain.

Sigrijhan and Sessa varieties of Assam Sora

We investigated Sora as spoken in two villages of Sonitpur district namely Sessa and Singrijhan. These are two major Sora villages in Assam. Approximately there are 750 persons in Sessa and 1000 persons in Singrijhan. We observed that in spite of the migration that happened more than 150 years ago, Sora still survives as a transplanted language. However, the maintenance situation of the language is different across different tea gardens. For instance, the Sora villages Sessa and Singrijhan have clearly different situations. It is found that in Singrijhan, Sora is spoken by all age groups whereas in Sessa, Sora is spoken only by people above 40 years of age and the rest mostly speak Sadri. This indicates that in Sessa, the use of Sora in home domain is decreasing and hence, Sora is not transferring from one generation to the next. Subsequently there is a language contact with Sadri in the vicinity that is also causing a language shift among young Sora speakers of Sessa. On the other hand it is evident that the use of Sora in home, religious and social domains has resulted in a well-maintained Sora in Singrijhan.

[27] Source: Official website of Sonitpur district www.sonitpur.gov.in accessed on 19th August 2015

It can be hypothesized that diachronically some people were able to preserve Sora in Assam, since after migration the planters did not allow them to interact with other communities. However, at present it is significant that despite the pressure of Assamese and Sadri, Sora is still well maintained in a few villages. In those cases, it is found apart from the home domain, Sora is also used for community socialization. This involves the use of Sora in larger domains like religion and social events like marriages, birth and death rituals, cultural gatherings etc. Hence, such motivation has subsequently helped a few Sora villages to well maintain their language. On the contrary, villages that lack such motivation to extend home language to community socialization are eventually facing a language shift.

Moreover, there is also an impact of a socio-political organization called the 'All Assam Sora Samaj', which is a motivating factor for language maintenance. It was established on November 3rd, 1979 through the initiative of the Baptist Missionary Church of Dholpur Christian Basti. The 'All Assam Sora Samaj' is modeled after the literary society of Assam, 'Assam Sahitya Sabha'. Inspired by their ideologies 'All Assam Sora Samaj' is promoting language usage in all Sora dominated areas. The apex organization is responsible for creating materials that promotes Sora language in both print and electronic means. Moreover, the apex organization has built a connection between AS and CIS that subsequently helped some AS speakers to maintain their language. Additionally there are also civil society organizations that raise awareness among tea labors to preserve their language as a need to preserve their cultural identities.

Linguistic Difference between Assam Sora and Central Indian Sora

CIS data taken from Anderson and Harrison (2000-2012) revealed that there are lexical differences in AS and CIS (See Table 4). Additionally, our analysis of AS vowel inventory also stands distinct from CIS vowel descriptions.

Central Indian Sora (CIS)	Assam Sora (AS)	English
miŋnɨm	aŋgai	*Month*
arɨltel	pisra	*Funnel*
boʔonɨd	tappaŋ	*Cut in one stroke*
taʔarɨna	palu	*White*
ənapsi ɨdən	siʔili	*Lost, be*
jənɨmdəmjem	ɲennati	*Own*

Table 4: Lexical comparison between AS and CIS

Phonemic description of CIS has been discussed in Stampe (1965), Ramamurti (1986), Donegan (1993), Donegan and Stampe (2002) and Anderson (2008). However, a description of AS is not available except for one of our previous study (Horo and Sarmah, under revision). In our analysis we noticed that the vowel inventory sizes in AS and CIS are not comparable.

In case of CIS, Stampe (1965) proposed that there are 9 distinct vowels [i, e, ə, ɨ, a, o, ɔ, ɛ and u] in CIS. This makes CIS the only Munda language with 9 vowels. Later Donegan, (1993) also suggested that 9 to 12 vowels are common in Mon Khmer languages, but is unnatural in Munda languages except for Sora. She reported that the loss of a mid central vowel [ə] and a high central vowel [ɨ] in other Munda languages is mostly due to the intrinsic shortness of the vowels. She also discussed the process of [ɨ] and [ə] changing to full and optimal vowels in two munda languages such that [ɨ] changed to [i] in Gutob, whereas, [ɨ] and [ə] changed [u] and [o] in Remo. However, she remarked that in CIS both [ɨ] and [ə] are optimally retained in closed syllables.

A second vowel inventory of CIS is found in Ramamurti (1986) that includes six vowel categories [i, e, a, o, u and ə]. Ramamurti's inventory also has two allophones [ɪ] and [ʊ], glottalized vowels [ʔV] and three vowel lengths namely normal, short and long. The allophone [ɪ] is reported to be used interchangeably with [i] and the allophone [ʊ] is reported to be a variant of either [o] or [u]. However, while the presence glottalized vowels in CIS is agreed by later scholars, the presence of phonemic vowel length is still undecided. A third vowel inventory of CIS is suggested by Anderson

(2008) that includes 8 vowels [i, e, o, a, u, ʊ, ɨ, ə]. In Anderson's inventory it is noticed that while the vowels [ɔ] and [ɛ] are not included, the vowel /ʊ/ is treated as a distinct vowel in the inventory.

On the other hand, our earlier observation suggests that AS has only 6 vowels [i, e, a, o, u and ə]. An acoustic analysis of the vowels also revealed that there are only six contrastive vowels in AS. Figure 5 presents the acoustic vowel diagram as produced by 12 AS speakers (7 male and 5 female) with F1 and F2 normalized by Lobanov normalization method.

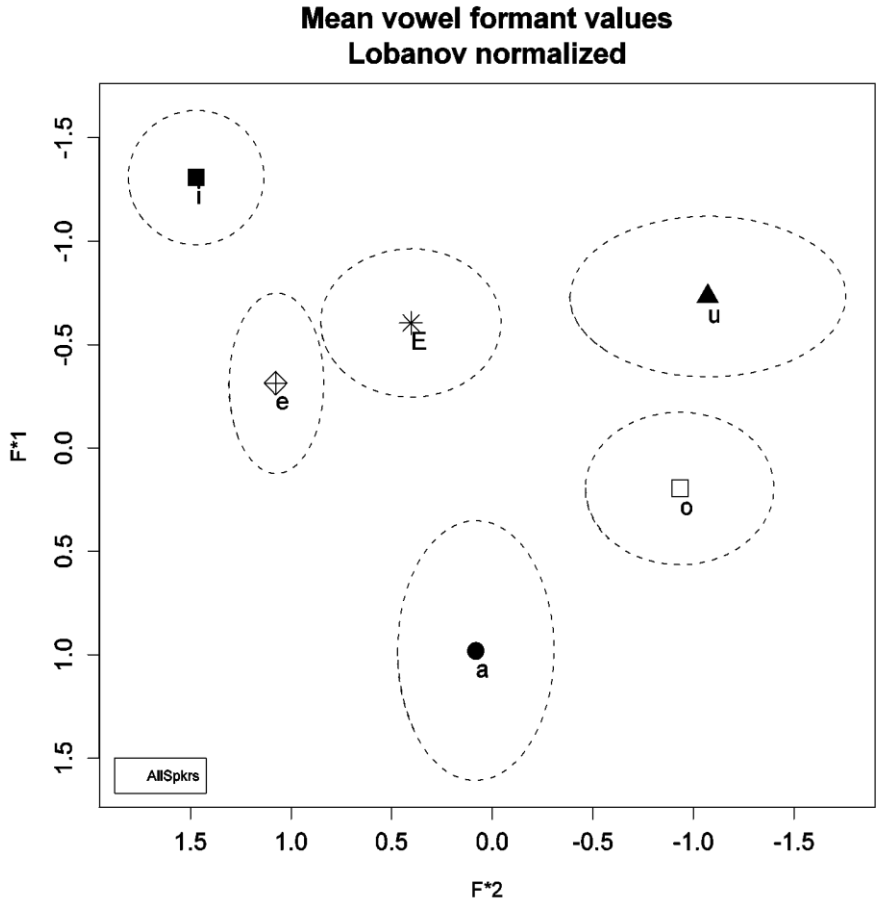

Figure 5: Vowel diagram for the six Sora vowels with formant frequencies normalized in NORM. Ellipses show areas containing all points within one standard deviation of the mean.

We observe that there are only six contrastive vowels in AS and [ə] is a distinct vowel phoneme. While, it is unknown how the other vowels of CIS are changed in AS, it is found that, [ɨ] in AS is changed to various vowel categories like [i], [e] and [ə] (Horo and Sarmah, 2014).

However, in a phylogenetic study comparing 18 languages including 8 languages spoken in the tea gardens of Assam, we concluded that these 8 languages, in spite of being transplanted in Assam, did not merge with each other, rather maintained their affinity to the synchronic varieties spoken in central India (Sarmah *et al*, 2012). As seen in Figure 6, we computed a cluster dendogram for the tea garden languages that are spoken in Assam and compared them with their counterparts available in central India. The left branch of the tree successfully clustered all the languages that belong to the Austro-Asiatic language family. Under that branch, Sora and Santali as spoken in Assam are clustered in a sub branch with their central Indian counterparts. We did not have lexical data for Mundari and hence, Mundari does not show a central Indian counterpart on the tree. However, it is noteworthy here that the sub branches of the languages spoken in Assam are not merged, indicating less shift and more salience. On the major branch on the right, Kurux and Sadri are clustered together, indicating shared lexicon of the two languages. However, again Kurux as spoken in Assam and Kurux as spoken in central India are branched together indicating salience from Sadri as spoken in Assam. The cluster dendogram in Figure 6 indicates that in spite of the odds, the languages in tea garden are maintaining their salience in terms of their lexicon.

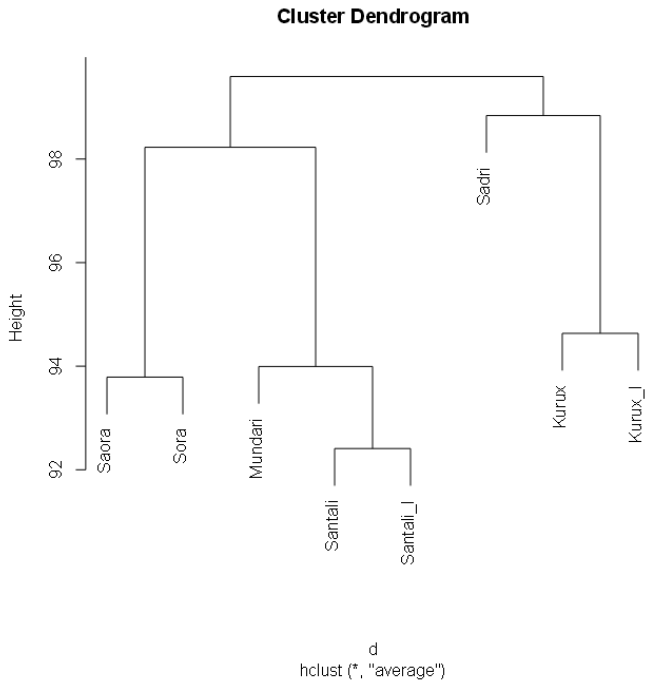

Figure 6: Phylogenetic cluster solution for the data from tea garden languages (Saora = CIS and Sora = AS, Santali_I and Kurux_I = Central Indian varieties)

CONCLUSIONS

From the data collected for Sora in Assam, we see two contrasting tendencies: while some of the Sora speakers have abandoned their language in favor of Sadri or Assamese, many others as seen in case of Singrijhan and Sessa varieties, have maintained their language.

As the medium of instruction at school is not Sora, but Assamese or English, many Sora speakers are abandoning their mother tongue for the language of the medium of instruction in educational institutions. Apart from that, influence of major languages in the vicinity, lack of writing system, illiteracy and also speakers' own attitude towards their language are some reasons why Sora is being abandoned in favor of other languages. At the same time there are counter forces that are helping some speakers to maintain Sora in Assam. Assam has a history of language based political movements. This background must have perpetuated the establishment of the Sora literary society that helped in maintaining the language in their society.

When looked at the synchronic varieties of Sora as spoken in India and Assam, we see that there are some differences. As far as the lexical differences are concerned, they probably occur due to the change of context in which the languages are spoken. Again, language contact must have caused some changes. However, our phylogenetic study based on lexical items showed that there is still strong correlation between the Sora spoken in central India and in Assam.

In terms of the vowel systems, we notice that Assam Sora, the transplanted variety of Sora has lesser number of vowels. If the vowel inventories reported in the previous studies to be believed, there are 7 to 9 vowels in the Sora inventory. Whereas, AS has a vowel inventory of 6 vowels with [i, e, a, o, u and ə]. As far as typological evidence is concerned, it is seen that a vowel system as the one in Assam Sora is more common. Hence, considering the descriptions of central Indian Sora vowel systems to be true, we think that the transplanted variety of Sora moves towards a more unmarked 6 vowel inventory.

Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah

Jalan Imam Bardjo, S.H. No.5 Semarang
Telp/Fax +62-24-8448717
Email: seminarlinguistics@gmail.com
Website: www.mli.undip.ac.id/lamas